M 1768

SEATTLE

Feb. 2, 1970

MONDAY

MR. NYLAND: And tonight, the last meeting for people from Portland. And tomorrow, it'll be a little different kind of a meeting at Lenore's; we'll play a little music - I think by this time you probably get fed up with music. We better talk about Work again.

Today, I hope, was a good day for you. We'll have questions. I would like to mention something before. Because you're liable when one talks about Work, to continue for a long time with your interpretations of what Work should be, without knowing exactly what Work is. Because the ideas and principles of Work are sometimes quite contrary to what you are used to in ordinary life. In ordinary life we look for results; in Work we don't. In Work we look only for an emotional posture. We want to make sure that the instrument you have to use, which of course is your body, and your personality, is in the right state regarding the possibility of being used for Work. And when I say "used for Work," I mean that the

purpose is to create an 'I' which will be of help; so that then gradually, if 'I' can continue to grow as a result of continued efforts on your part, that this 'I' starts to have influence on your personality. And looking for results would mean that you already could describe what an Harmonious Man really is; or, to say it a little differently - what is 'Consciousness' and what is 'real Conscience'. And that we don't know. You might say we don't know it until we get to a certain place, and then look around. And then having one's 'I' open, one will be able to see what that kind of country that we can call 'Objectivity' is. And not knowing how to describe it, it's very difficult to look for results. The results stop at the point where you have made an attempt to have the proper attitude towards Work, and then try to make efforts to create something; and then, you must leave it. Because 'I' then will continue with Work. You are only, at certain times a starting point. And when it once starts, the engine of 'I' will continue.

The trouble with that kind of an engine is that it needs gasoline and air. And if that is not given enough, because you have to feed it that kind of fuel, then you have to keep on starting it, because the engine will stop. When you start it again, the engine will be in operation. You have to feed it; and when you don't feed it, it again will stop. You hope that the engine will run. You hope that if you can find the proper mixture of the kind of fuel that is necessary to run the engine which you call 'I', that then 'I' will be satisfied, and <u>in</u> running, will grow up. You can say it in such a way, that if I don't feed an 'I', even if I once have started it, the 'I' will not appear. You can say it will <u>disappear</u>. It was only going to be maintained by the constant effort on your part.

You can also say that the 'I' may be there, but it will not be available to you, when there is a cloud between 'I' and yourself. And that if it were possible to create a force by which the cloud will dissipate--will disappear, then the 'I' can shine. It's very much like the Sun on a clear day. When there are clouds, there is no effect of the Sun, than only in a round about way - indirectly, in so-called 'daylight'. For that reason, the conclusions you will draw of what is necessary for you, in order to receive and be in a position where the results will then fit, such conclusions are not worth anything whatsoever. You do not know what the requirements are for 'I' to live. You do know how to feed it. You don't know how a Conscious state for yourself will have an effect on your Life. You do not know, if for a Conscious state you have to do away with everything unconscious.

When Work takes place, you don't eliminate anything. You continue with the way you are, unconsciously. All you wish is to create something in the presence of your unconscious state. But your unconscious state contimues; you continue to live on Earth. You continue to occupy a place on Earth. You continue with your Life in daily life. You continue to discharge your responsibilities in daily life, in your unconscious living. You are not going to leave that life. In the first place you have no right; in the second place you don't know where to go; in the third place you have obligations. One wishes to reduce one's life to a very simple way of operating. But you cannot get rid of your responsibilities. The responsibilities are inherent in each person living on Earth, dependent on what he has done, or what has been given, or what he feels has to be accomplished. And in general, what one has started must be finished,

unless there is a very good reason to make changes in ordinary life, unconscious changes, changing positions, changing sometimes relationships, but never forgetting that you are still living on Earth.

It is sometimes misunderstood that when one wishes to enter through the gate of Heaven that one has to dispose of all earthly possessions. The meaning is not that you sell everything. The meaning is that you become detached - that it is considered no longer your property, which of course you think it is, but that in reality you could exist without; and because of that you continue to possess it. This is the strange thing in Work. One becomes so often fanatic, as if by doing away with what you are used to in your daily life, that then, automatically you were to become holy.

One does not withdraw from life. One does not sell anything that still has to be maintained and is of value, and that belongs to your responsibilities. When the rich man had to sell his riches, it was the meaning that he should dispose of the things to which he was attached in order to keep that what was needed for him to continue to live his life on Earth. And then he could, in the payment of doing away with what was superfluous, retaining that what was needed for him to grow further and extract from it the material needed for the building of a Soul, that then at a certain point he would be able to enter into the kingdom of Heaven.

We do not know when to enter. We don't even know, really, the road towards the Gate. We are very simple human beings who know that certain things have to be done in life; and that if I withdraw and become a hermit, I miss the boat of Life. I first must settle all the different

things in accordance with their requirements. The definition of a Man is that he does, and knows, and feels, and is able; that he continues to live in his unconscious state until the influences of Consciousness and Conscience have changed him, and he might have then become an Individuality, out of that what he is now - a personality; and that constantly it should be kept in mind that nothing can be thrown away by the wish of oneself.

What takes place is that the effect of 'I', when it continues to grow and has power, and is a source of energy, when it has strength, when it has substance, when it has, on its own, its individuality, that then it will be told by 'I' what has to be given up. Don;t experiment with your ordinary life on Earth. Continue in the way you are. Don't sell any of your worldly goods. Don't break up any relationships. Continue in friendship or animosity as it is at the present time. Continue with all your tendencies and characteristics. Continue with idiosyncrasies as they are, obnoxious maybe in the light of someone, or in the face of someone, who may have a judgment about you. Continue to battle with your enemies. Don't make a change. All you have to do is to try to have a Light which lights up the condition of your subjective state. And which then will tell you the truth of what it is in reality; and that the knowledge of that truth, because of the knowledge of Truth, will set you free. Not your wish. You don't know in an unconscious state what is even right to wish. You have a desire to work. It goes up to the point of the conversion of the energy into the wish to be awake; or something that is then awake with you, so that then in that state of awakening of 'I', 'I' - as your friend - will tell you what to do.

I say these things because it is so often that one becomes a little fanatic, and that there is such a desire to want to Work every once in awhile, that it goes at all kinds of expense, and that you forget that it is not a question of becoming an angel. And angel is a Conscious human being - quite lovely, also conscientious up to a point, but not having had the experience of having come through suffering. And it is necessary to understand what are the conditions of ordinary life and to take them for whatever they are, and to suffer through them even if it is difficult; and every once in awhile going against the grain; and that even later steps in Work will require the necessity of the creation of conditions in which you will have to suffer - what is called 'Intentional Suffering', and what then will require Conscious Labor on yourself. So we are still removed quite a bit from that particular requirement. It belongs to a development of one's Soul, through which when one intentionally suffers, the Soul will become a permanent asset of your Individuality.

One Works for a long time, tilling the soil. One wants to understand what is meant by such creations of 'I'. One wants to know what it is to experience the presence of 'I' with oneself. One wants to find out gradually what this concept of Impartiality really means. One wants to be able to have a mental function continue without a thought. One wants to experience the possibility of an emotion which is not mixed with a feeling, which after all is a lower order of a rate of vibrations. One wants to find out the experience at times to have the presence of God with you in your Life.

The questions then become quite different. I want a room. I want to be able to invite God in my heart. I want to make sure that that what

I prepare in my Life, that I really feel - maybe this or that is not as yet good enough; Maybe I have possessions I would like to keep with me because I have to furnish that particular room that I try to build for my Kesdjanian Body. It is still for my body; it is not as yet for the Lord. The Lord will not come into your emotional room. He will pass by at times. He will encourage you. He will by His presence, and you - sitting inside - you will know by your feeling and the state, and the condition in which you are, that the Lord has passed your door. It is not that He doesn't wish to enter. But He knows it is not as yet the time because you still have a few chairs. You still have grandfather's clock. You still have old little precious stones to which you are a little bit attached. You're not ready for Heaven as yet. You're not ready to leave all your earthly possessions. You keep hanging on to them for quite some time - and please don't change it. Keep them; they will help you to give you at the proper time, when you can extract from that what you possess, the essential qualities; because that will help you to build your emotional body. You are in need of your body as it is. You are not as yet capable to fly away with wings.

Later, one starts to build another room; that is the room which will lead to the inner inner chamber of the temple. That is the room where there is no possibility of describing it from the place where we are, than only saying that that what are the walls - they are bare; that that what are windows are not there, because Light is all over. There is no darkness in that room, even if the door is closed. I don't even know if it has a door. I do not know how close it comes to the solution of the possibility of an infinite existence. I do not know even how I

would dare to enter, because I'm afraid that when I would enter I would find the Lord sitting on the floor, awaiting me, not to pass judgment on my Soul, but to hope that the Soul has left the Earth in a good condition - settling accounts, knowing that what has served the Soul was useful, and in the eyes of the Lord, was really Holy - that is, it still had sacred values, even if temporarily it happened to be the form in which Life was given to one.

I know one of your questions of creation - not procreation - it is natural. Artistic creation - was--is anything in the creation of art? Is something in there that could be compared to the creation of 'I'? What is it that a man in his life wishes to do when he starts to develop in one of four directions where his interest can go? We know a little bit about science. It is an intellectual pursuit, mostly - gathering data, facts, sometimes about life, sometimes about objects, sometimes about machinery, sometimes about laws, sometimes about stars - constellations, universe - sometimes about one's body, insight into the regulations and the laws which govern it, sometimes quite physiological. Sometimes even psychological; gathering data, connecting, working hypotheses, searching for axiomatic statements which are indelible and always remain and become a law forever and ever.

We know a little about science. We know a little bit about philosophy - the skirmishing with words; the putting together of sentences - sometimes in logical sequence, sometimes trying to hide the real concepts which we would like to express, but for which we cannot as yet find words; so in finding words for them, we substitute that what is the content for the outside, and then we, as poor people, are satisfied with a word without

knowing the meaning. Perhaps it is philosophy like that which engages one and can keep one going, and it can help us to write books and publish them. Both of them are a little intellectually tinted. And both can lead to an emotional quality, so that even in science, I want to find out what is the truth of science. And that gradually I come to the conclusion that it is not this description of agnosticism; that it is not simply a question of putting one fact on top of another fact, or even to build logically certain things that are related to each other so that I can come to a conclusion, because if I come to the conclusion I stop thinking. But then when I keep on thinking, and I try to pierce through the space into that what I then must call 'Infinity' because it is not hampered by a star, and there are no Milky Ways there; then looking into Infinity, I start to believe that something else exists <u>just</u> beside science, and that science can continue to be a road which leads me to the Truth.

Philosophy, when it is divested from the words, when the concepts start to become alive independent of words, when there are concepts that are related and that can give for me - my mind, a certain law, which at times I cannot understand at all because the words fail me, it goes over into an emotional state of trying to find the depth of a concept; and trying to find within that concept a reality; and knowing that such reality, when it cannot be expressed in a word could become the Truth for me.

I say these two are a little intellectual, and they are solved by a little bit of a mixture of an emotional state. They are solved on Earth, and they belong to the pursuits of Man when he wishes to find the Truth.

There are four roads; those are only two. The other two are emotionally colored. All four roads are like a cross; where the roads meet in the center of the cross, there is the Truth. We start on the outside as it were of the cross, trying to walk towards the center. One wants the Truth: the philosophical Truth, the scientific Truth, and the artistic Truth.

The fourth road is still different, it is emotional. It is a combination of certain things which I say I feel; and I feel deeply; and I want to express them; and somehow or other I cannot get rid of the wish to express things in forms. This is what bothers me in science; it bothers me when I have to use formulae; it bothers me in philosophy when I want to find logic; even when I try to define in terms of philosophy what is ethical and ethical values - also that I want a form. And that same trouble bothers me when I have art in my bones, in my heart, in my feeling, in the totality of my personality as a wish to express it. What will I express in art? What will I create as a form, again and again, exactly because the form has not been made as yet, it would be a creation - still it is a form; and it has to have that kind of substance in order to be able to be touched by me; or sometimes I say - To be able to be seen; and then sometimes even I add, "I hope it can be admired." So that then because of this kind of an attempt - not so much that I will receive publicity, but I can have an inner feeling of being recognized by other people, and I start to wish to be distinguished a little bit because I'm an artist. There is nothing wrong with that kind of a feeling, same way there is nothing wrong by being a scientist, or even a philosopher. But what is the problem when I have the form? How can I put into the form

something else? Or, how can I make the form, that in itself it starts to represent - not aesthetics, and not ethics either, but that what it really represents should be for me put into that - almost now I would say that when I take the form away, the content still remains.

I want in art, my Life. I'm only familiar with that. I know a little bit what is the function of my Life when I become artistic, when I want to create, at great cost, with great intention, with even deep insight, with a realization of that what strikes me as beautiful and I want to make something equal; and perhaps even more than equality - something that is higher, of a certain kind - not of this world sometimes I dream about - but perhaps I can make something that will last forever and ever, for future generations, so that they then in pointing to that what I have made will say, "He was a great man."

An artist cannot help being attached to his created form. That is his whole point, because that's the only way by which he can make his Life then continue, and it has to be attached to that what he creates, and he himself remains attached to that what he has created. The difficulty - if an artist wishes to become free, he has to lose his identity with that what he is creating. He must create something out of this world, and he creates it with <u>everything</u> available <u>in</u> this world. And he hopes only that what he can pour into it as essential quality, that that will be his art. But his art, in a form, cannot be noticed by those who look at the form only.

An artist can reach a certain state in which that what he wishes to pour into the form is not entirely his Life - or not solely his Life. When he

is the kind of a man who realizes that Life exists in him as well as in others, or even the totality of the Universe, or even - and he might at times even become religious - that there may be something that he calls his God, and that he wants to devote his time and his energy to create something lovely, maybe as a symbol, or as an offering towards that what he considers a higher form of being, which he prays to and admires and respects, and if possible he could love; that then he wants to pour--put something in his art - not only of himself - but something which then in good moments he would say, "It is for the glory of God, because it is not my own." But again he runs up against the same trouble. Who would recognize it? And can he be satisfied by the knowledge that what he know what is within his art is not only his own, but belongs to a different kind of world; and if then - without the acknowledgement of anyone around him - he can live in peace, knowing that he has given his Life's blood.

Of course in art such a condition is possible. But it is also possible in science; it's also possible in philosophy. That is the highest forms that a man on earth can reach, as far as those three different roads are concerned, which lead to the center of truth. For a man to become free from any one of the three, he has to follow the different road which should become the fundamental essence of the all--of the other three that is the road of his religion. Religiously it can be contained within his mind and his heart. It can be a combination of the two. Sometimes one is a little more predominant than the other; and sometimes when a man is religious, he can have conflict between his mind and his heart. The conflict tries to be solved by certain denominations or kinds of religions

to make dogmas, and to have doctrines as principles, and a mode of living which are the laws prescribed like the Ten Commandments. Again to put into words what should be behavior, so that that what is behavior again becomes the form which then in the creation of that form of behavior, is an expression of one's religion. And again, when a man stays at that point and doesn't go further, he doesn't solve his problems. He is still identified with the way he is in life, and he hopes in very low regions of religion, to be recognized as a holy man.

The freedom for a man, when he is religiously inclined, and when he wishes to continue in the expressions which are available to him for the search of Truth, is of course only soluble in one way. That that what he is as a wish to create, that his creation has to be a result of both his mind and his heart, functioning in unity, and creating then - without a conflict between one or the other, but becoming whole and pure from both sides, emotional as well as intellectual. It is the kind of a creation for a man which becomes apparent in the conduct of his life. Because, for that he does not need anything else but what he is already equipped with. And he doesn't want to be recognized by anyone, because it is a--it is a result of the condition of his inner Life. Such a man can be free from others because he does not need admiration. He does not even need respect. He is not looking for the hereafter to continue to live on Earth in the form of what he has created. His life for him is sufficient, because it can become then a replica of what he thinks and feels about the entity of God. And it is in that sense that when a man then starts to live in accordance with whatever he may be interested in - either philosophy or science or art - that then his Life, his manifest-

ation, that what he presents to the outside world, is constantly turned within. And he loses the contact with others because his interest is not there.

Why is it so difficult for a scientist, philosopher, a performing artist, a man interested in facts which sometimes he can communicate to others, actors, doctors, professors, teachers in general, wrestlers, saints, yogis - all such people, how difficult it is to actually Be and not be identified with what they represent. Why is it so difficult for a dancer to be free and observe herself? Because the identification is completely with their body, with their mind, with their feeling, and they cannot give it up. Why is it difficult for a Hasnamuss to enter into the kingdom of Heaven? Why is it necessary for such people to go through Purgatory and be purged? Because that what is in the way is their identification with themselves, and they never can become impartial. Only by long times of suffering and the realization that they don't want admiration, that they don't want recognition, that they have to be by themselves without having any contact with the world as far as <u>they</u> are concerned, but that the accent of themselves is constantly towards that what they are within, without any desire to be recognized or to be admired, or even to have an influence on others, even to try to become <u>free</u> from wishing to teach, to tell, to help - all of that . It does not belong to a man who wishes to grow up and to become a Harmonious Man first; to be within himself as a man, <u>independent</u> of the rest of the world, because that's his freedom. When Man once is there, he can be <u>everything</u> to <u>everybody</u>. But first, he has to die to himself. He has to lose his Life. He has to become as if nothing. And then from that

as a positive statement which he must mean and he must experience, that he dares to say, "I am nothing," that then in that statement, he becomes positive regarding the possibilities of further growth.

The point at which a man says that, is that it becomes a turning point in which he faces his life in a different way. A man usually looks at the past and sees what he has done, and perhaps even admires it, and maybe even he is quite happy about what he has experienced and what he has accomplished; but that is only his past. When he looks in the future, he has to turn around hundred and eighty degrees. He has to face something else. And sometimes it's very difficult even for a person to turn around, because he's so engaged in that what he has to do on Earth that maybe he cannot even turn around. Maybe he is crowded a little. Maybe he is rusty. Maybe there is no chance for him to have enough machinery within himself to make himself turn around.

We got around that when we talk about Roman religion and mythology, and we talk about Janus. And the solution was simply, we give him two faces: one, he can look towards the past; the other he can look towards the future - he doesn't have to move any more, because within him, maybe the two faces were connected with one brain. I do not know what actually took place in the head of Janus. But I do know that it is necessary to connect the two visions - that what is the possibility of an aim, and that what is the past on which I want my aim to be placed.

Have you ever realized what is an aim? We use a phrase: "I am." You understand now what aim is? 'I' is in between the 'a' and the 'm'. That is the aim. The aim is to Be. When I say, "I - Am," I mean that

what is me totally, as wishing to become what is now potential, to actualize and to become for myself - if I can - a Conscious and Conscientious man. This is a Unity I express as 'I'. When I say "Am", I mean by that, what I am: a human being, on Earth, with aspirations, with insight, with wishes for creation, with wishes for philosophy - clarity in my mind, with wishes for science - insight of how things are linked together, the establishment of laws. My 'I AM-ness' as far as the AM is concerned, is the level of my being. That is what I call on Earth the reality of my living. When I say "I", I wish to make contact with that what actually is the source of Life, and to bring about a relationship between the Life of myself and that what I call God, outside - I say even 'Omnipresent'. When I say "AM", I am back again to what I am with my feet on the ground. I function intermittently - "I...AM". I emphasize at times "I", sometimes not "AM"; sometimes I emphasize "AM". It functions in a certain rhythm. It functions like my heart. It functions like my breathing. I inhale, I say - at the end, "I". I do not know what I mean by that. But I have taken in air. I have taken in food in order to continue to live. I want at the end of that the realization that that for which I am grateful is really that the fact that I am alive, that there is a potentiality in me that can grow out, and that the opportunity exists for me, that somehow or other, if an 'I' could be there, I would be saved. I say this at the end of an inhalation.

When I have inhaled all the air I can, I turn around like Janus. I use my other face. There is a threshold at the point where the air starts to turn the other way, or where I exhale. And this exhalation process becomes for me important, because I exclude then from myself that what I don't need. And I distribute within myself that what I do need. And the

end of my exhalation I say "AM", and I make this a statement which vibrates in my chest: Because it is that solar plexus where I want to have the realization that that what I am dependent on is my feeling, and that that makes me as a man different from all the other forms of living matter on the Earth. When I can exclaim to myself my AMness, and at the same time realize that that AMness - all it needs is an 'I' to give me an aim; that then with this, when I keep on inhaling - the threshold, exhaling, as deep as I can - all air out, so as to make sure that I am empty, and that I again can receive material to fill myself; in that way I keep on living, and I keep on saying, "I" and "AM", and all at all times remain in contact either wish that what I wish to become, or that what I am already.

These are the kinds of things that one wants to remember when you want to Work. Because it is that at times, since you continue to breathe all the time anyhow, that at times you can attach a value to that kind of a symbolism of a pump or an engine, or that what continues to function and is always there for your Life, and that all you have to do is to attach a thought or a feeling with it to remind you that that what you are engaged in is your Life. And when now this inhalation and exhalation process can remind you of the necessity of making your inner Life breathe in the way it ought to, so that it can develop, then maybe at times you can be reminded of Work.

These are the problems that you have to face, because we're all human in that way. We all forget. We all are taken up by our aspirations. The aspiration of a man is the first point after the FA of his Kesdjanian

Body has been over-bridged; it is the point SOL of that octave. It means for a man that he has looked - he has seen the outside world. He has seen possibilities in others or forms of Life. He has created in his life certain things in a form, either as mathematical formulae, or as statements of philosophy, or as works of art. It has given him an aspiration towards something, as if outside of him where he wants to go; and it has given him for the time-being, an aim, which - if he is honest and sincere - has lit up his life like the Sun would light it up. This is aspiration; this is the inhalation of a man. It is followed by a state of LA. LA is the turning around of the aspiration to become instead of dependent on the outside world - one becomes dependent on an inside world. And the aspiration changes into inspiration; that is the LA of Kesdjan. That is the realization that Work has to be done, the realization that that motivation has to come from inside, and then go to the outside in the form of behavior. That is, when one changes the aspiration as the result of the contact with the outside world, I want to build something within, so that the inspirational quality is within me as it were, being formed, in order to become expressed again, but this time, as a result of a conversion process within myself in which then what caused the aspiration to be what it is, remaining from that what is the substance of the energy without the contact with the outside world, being converted within myself in a kind of a product and energy which becomes my own. I want to grow, but I want to be independent. I don't <u>want</u> to be affected constantly by the outside world so that I am reacting only. I want to turn that around, and instead of being a reactive creature, I want to become an active one, on my own - wishing; and then doing.

That's the idea of being inspirational; of having a LA which will enable me to come to a conclusion that Work has to be done by me.

But my emotions are not as yet satisfied with those two. It has to go over into SI of that octave. Don't forget, it's an octave of permanency in which this last part is the permanent part - the DO-RE-MI, which is my feeling, is just temporary to help me get over this life between birth and death. But when I wish to continue and try to make an emotional body - and I call that 'Kesdjan' - I have to have something that becomes for me permanent. And it is in this LA, when I have now inspiration, and I wish to go out; and I want to put an expression of a certain kind coming from me, into some kind of an imprint in the outside world, I then face a problem: which way to go? Where is the direction? What is it when I have energy? I face exactly the same problem as when I wish to Work, and not to know what the results will be.

I have energy. I have energy for the wish to be awake, but I cannot describe what is the state of awakening, and what my 'I' will enable to tell me so that I can see. That's a terrible state sometimes. One call(s) it 'SI'; - it is the end of that little octave - that part - and SI is the beginning of silence.

The silence is there because I don't know. The silence takes me by surprise. It simply makes me realize how little I know. I have to collect myself; in silence I exclude aspiration and inspiration. It simply means I have - I know that - energy, emotionally a great wish, a desire to become a man. I want a possibility for a creation of myself of some kind that will be beneficial and that will remain with me, because also that SI is

a permanent quality of myself; in that kind of withdrawal in silence, I pray to God to come and help me. This is the real silence that a man must go through at times, so that he can not at that time do everything that he is used to, and he has to eliminate a great deal that is of no use then; it has brought him up to that point, then he has to say good-bye to it. He prepares - at that point of the Kesdjanian development - for his own death.

You will not understand some of the things that I say. Every once in awhile I give - or at least I try - to give a certain perspective for Work. Because when you have forgotten what is really the requirements of Work; and maybe, you don't know for sure any more that you ought to Work, sometimes it is helpful that when you see the perspective of the possibility of Life as a whole, and the possibility for yourself that you ought to grow, and that there is a chance because you can believe that that--if you only knew Work and how to apply it, that there will be, without any question, a result of some kind - even if you cannot define it, you know that the road will lead to certain things which will give you - perhaps it is like the Holy Land; so that you Work for a long time, maybe forty years. And then after that you may be entitled to cross the River Jordan, and to live then in that land which was promised.

I say these things in order to give that kind of perspective. Because after all, you can know enough about Work, you know it - you know it, almost now, by heart. It's not in your mind any more. It is something that is already associated with feeling, because you know there has to be that wish, and also the desire for Work is now sufficiently deep for those who are interested and sincere, that they then want to do some-

thing about themselves.

Try to understand this quite well. The questions, at a certain time, stop. Not in the beginning, because you are filled with them. And when it is right, a few questions can be answered, and all the other questions must remain unanswered. The mind is only a little bit of an instrument; it can help, when it is a little clear, when it has a few facts. What pushes you is your state emotionally: what is the creation of your wish first. You have to empty your mind with the facts which are in it in regard to Work. You empty it by putting to practice what you know; by making your mind function - if you possibly can - in the little section we talked about last night, as an objective faculty, observing, becoming aware of the manifestations of your body. This is the way how one empties one's mind. Because the application of that will give you the experience, and then the knowledge is converted in an understanding of yourself.

That is why, in the beginning also - don't ask too many questions. The problem is - your question is: how do I apply Work? How do I use it? And if you don't do it, or you try and you find you cannot, then your question is: "Why can't I Work?" It is not solved by asking more questions about a little theory, of how this or that, and that and that hangs together - never mind. You will get there. It will become clear. That is why I talk about perspectives, because that gives you a certain desire to continue to walk. It is not a description of the forest, and it's not how many blades of grass there are in a pasture; and I'm not counting the cows for you; or to tell you what kind of trees you will meet, or how beautiful the flowers are. I'm telling you it's a road, through nature, through the difficulties Mother Nature puts in your way in the form of beauty.

Because if I started to tell you about the names of a flower here and a flower there, or an animal that comes across the path, or warn you even about snakes - you get lost. Because you get attached to what Mother Nature can give you, and all the kind of knowledge that she would like you to have is only there to put you asleep. When you ask too many questions, you fall asleep. Because you're not Working at all. You're just filling yourself with a little substitute - almost I would say 'to have an excuse not to Work'. When there is perspective, you see through the forest a panorama - a vista. When you climb up a mountain you see that what is below, and it gives you hope to climb to the top. One is not going to read signs all the time on the way. One is not walking through the forest with ALL AND EVERYTHING on your hand, trying to read it. There are times in which that what is a little bit of knowledge has to be emptied out of your head. It has to be put to practice in the observation process. Your feeling has to be engaged because of the wish to push that relationship - you might say - through.

There are three points in a man: his mind, his heart and his feet. There is a relationship between the mind and the body when the mind starts to try to become aware and observes you. That is a relationship of the two points. It has to be pushed around so as to make out of the two points, three. So that that what is then for a man a symbol is the triangle which will lead to Unity if the triangle starts to move around as if the three points become a circle; and that because of the motion, inwardly wanting to go through one's solar plexus to become part of yourself, that that what is a triangle and a little circle becomes smaller and smaller and is a point of Unity when it enters into your heart. That's

That's the process of Work; that's the continuation of that what then is emptying my mind which has been used up and has given me the understanding of an emotional kind, again creates in me a wish that I want to Work. And again, I tell my mind, "Work!" And my mind knowing what to do about Work as an attempt becomes created into a form of 'I' at that little section and then starts to Work in observing myself. And again the triangle continues; and it has become a dynamic process for me because it is alive.

Your mind when it functions by itself and wants little questions answered is a stagnent pool. Don't allow it. It's got to be stirred up. It's got to get rid of it - whatever is in it - it's got to be used up. That's why we talk about Work. We don't want to talk about Work in order to have for yourself a satisfaction of clarity in your mind. It won't buy you anything whatsoever. It gives you a little hope, perhaps even that; and the hope is false, because it is based on the accumulation of data only. It is not Life. It is just a little activity of the mind. There is no heart in it primarily, than only the wish to fill your mind until it bursts and explodes, and then destroys everything. By keeping it empty, by making an application, by realizing that that is the need of Gurdjieff's Work - that is the need of having a book which talks to you. That is the requirement by being - you might say - 'associated' with any idea about Objectivity, that you're going to try it, to verify it, to make sure it is the Truth for you; that is verification. Verité: the Truth for yourself.

On that you will base a further wish. You start again, the ball rolling.

The triangle becoming a circle, becoming a point; expanding again through your heart into the wish; your mind again starting again and again. This is the process of Work. This is the attempt which has to be made - hundred thousand times. Not just a little lip service. Not just a little thought every once in awhile that it would be nice - if. No substitutions accepted. Why do you think Gurdjieff talks about ersatz which will do the trick just as well, in accordance with Satan, when he shows you all the treasures of the world; and he tells you it's all yours. When you are like Faust, engaged in conversations with Mephistopheles, and he tells you, and when Faust comes to the moment of his own Silence, and realizes then what is the value; that he has studied through the whole world, and accumulated a great deal of knowledge, and where is he now, he poor fool, standing there?

What is the story of Lentrohamsinin? What is the story of Hamolinadir: the scientist of Babylon, in such clarity telling his brother scientists about this and that, so convincing that there was no possibility of an argument. And so he stands there in front of his confraters and he tells them the Truth, and he knows that it didn't penetrate because it was - to a great extent - a bunch of Hasnamussian scientists of new format. And so at the end of his speech, out of breath, shouting - telling, then knowing; and so he left the platform. And he goes out through the back door. And he goes and goes. And he wants to grow Choongary, which means he wishes to Work on himself to acquire then, real knowledge, and not an ersatz.

The difficulty of Work and Work is exactly to make a distinction between Work and application. That is why I talk in perspectives, because I don't

have to give you little facts - you can read about them. You can think, you can ask here and there - what is the difference? You have enough already. That is why I said last night, "Make today a day." I've only asnwered one question I knew existed, and it doesn't really matter much, because in that what I've said, <u>everything</u> is included. Your attitude as a human being is always definable in the terms of Earth into the four different directions - trying to reach Truth. It doesn't matter where you come from. It doesn't matter what you are. It doesn't matter whay type you are. The four will determine that - I don't know if you know much about Astrology. There are signs in Astrology, you know - in groupings of three and groupings of four. You know the four elements of Aristotle. You know the types and classifications. You know three times four is twelve, the signs of the Zodiac.

That what you need is just a little insight, a little bit of something that places certain things in the proper relationship towards that what is the superficiality of your life. And with that you go a little deeper to find out, on that kind of a road of adventure, what is really within you; so that when you find something a little unusual, that you say, "Ach, I never knew it existed also within me." That will give you the continued wish to Work. Don't be dismayed; have patience with all of this - gradually the formulations will come; gradually the detachment from your own knowledge will come; gradually the freedom from an emotional state will come. Gradually your physical behavior will be like any other person, as if when you look at all of humanity, and you see them - not as specks of dust as yet - but as little cells, operating like an ant-heap, and you look at it from the standpoint of Mars. You see them crawl

into their holes and do this and that. And there is a total body of Humanity - we call it 'organic Kingdom', and each man is a little cell of that total body. Like a man has within his own body, many cells; all of them belonging to his body, some having a definite aim and a definite position, and a definite requirement and responsibility of becoming organs of sight, organs for your lungs, organs to be able to hear, brain cells, sex cells, certain kinds of cells, in exactly the same way as on this Earth, many people are supporting cells. Many are called, in all possibilities of development; few are chosen in all the forms of probability. But that what we want is the actuality of the application of Work. Then one understands Gurdjieff. Then one understands where is the road towards Objectivity. Then one understands gradually the need for meetings; to have contact, to be reminded, to be in such a state that something takes place in you, so that when you go home - or when you happen to remember - that something starts to occur, to recall, to bring back to you, to your mind and to your heart the necessity of - "Here I am, poor man.--- Like a fool, having studied everything, and still Mephistopheles, you are a fool yourself, if you think that you can continue to drug me."

There is Light somewhere; there is a possibility for further growth. The belief that you must have, the realization of hope of a genuine kind that what will give you faith in the future, and that what will enable you to love Mankind as yourself. The love of God preceeds everything that one does. One is doing whatever one can, and the love of God follows you until you finally reach the gate of Heaven, to enter at whatever time it has been fore-ordained; at whatever time you will have to leave

this Earth; at whatever time God calls you to His throne.

Good-night.

END TAPE

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